789 /98 cont./
755 stop hemorrhages or discharges of any sort, they invoke the pia or pachí, let's call them the mother of ashes and sand, which are driers.

[221] e) Indians observe that when the wind blows, it moves away the clouds and the sky becomes clear; thus they invoke the big wind, the father of the wind, when their vision is clouded. /99/

No less than a hundred examples like these could be presented of beneficent charms, to obtain good things or health, or maleficent ones, to produce evils to enemies; but I believe that those here noted are sufficient.

211. From this cursory exposition which we have just made of the religion of the Pemón, it can clearly be deduced how deeply in error are those who believe that in order to teach them our Christian religion we must forcibly enter into their soul casting devils from it as one casts down idols from an altar; nothing of the sort, all we need do is get out of their heads the anthromorphization of natural forces and the magical invocation of the same in order to substitute for them the true physical concept of things and their qualities and the true application or appropriation of the same by means of medicine, whether it be by external application or by ingestion.

Nor need we make any great effort to eliminate these ideas, which can remain as adornments or threads to be used in the flowery work of the imagination, always so long as upon them we can place the true rational and Christian theology of a Creator and Savior God of all things, especially of man; the future life, not of fantasy and conjecture, but a real and eternal place after the terrestrial and temporally ephemeral one, and different, depending upon the actions taken here below, and above all things, God's love for us and that we must profess Him, and the love of charity which must always reign among all men on earth.

451. Green-shelled, forest form — warwoto.
452. Yellow-shelled, stream-bank form — abira.
453. Very long, green variety — maipa.
454. Maripa (Maximiliana) fruit — aba'.
455. Small, round, yellow fruit, not identified — madɛ.

(Numbers 180, 181, 182, 183, 189, 190, 191, and 192 are also plants, listed elsewhere in connection with their uses.)

Nature, Time.

456. *Sun — be. Taurepán, wūi, wei.
457. *Moon — Kapui. Taurepán, Kapui.
458. Dawn — auyukana.
459. Day — bene (from be, "sun," but be above is apparently used also to mean "day" and the word bene, produced out of context and after long cogitation by my informant, is doubtful, it may mean "during the day").
460. *Night — warbə. Taurepán, wargə. (Koch-Grünberg) wa:lupə.
461. *Cloud — katuri'. Taurepán, katu'ru'.
462. *Shy — ka'. Taurepán, ka'.
463. *Wind — iroma. Taurepán, iroma.
464. *Rain — kono'. Taurepán, kono'.
465. Earth, clay, mud — non.
466. *Precious metal, silver (or sometimes gold) — pun. I could not distinguish this word phonetically from that for "meat," nor do I find it in allied dialects practically all of which use the Spanish "plata."
467. *Gold — oro, woro'. This is the Spanish "oro," of which woro' appears to be only a particularly "Kamarakotized" pronunciation. There is a Carib root for "gold," cf. Makuchi (Williams) karu-kari, but my Kamarakoto informants always used the Spanish word.
468. *Dry season — tolongan. Taurepán (Koch-Grünberg) wei-yayenesa' (wei = "sun"). See next word.
469. *Rainy season — ipukupə. Taurepán (Koch-Grünberg) kono-yayenesa' (kono' = "rain"). I have been unable to find any sure cognates of the Kamarakoto words for the seasons or to trace their derivation. This one appears to be a verbal form.
470. *Today — tsiredau. Taurepán (Koch-Grünberg) seleuale.
471. *Yesterday — koɛmiyau. Taurepán (Koch-Grünberg) kooméya'.
472. *Tomorrow — penane. Taurepán (Koch-Grünberg) penane.